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The True Woman.

Vol. II.—No. 3. BALTIMORE, MAY, 1872. Price 5 Cents.

[For the True Woman.

The Charm.

TRANSLATED FROM THE GERMAN OF HERDER.

Not beauty, no! Oh maiden, no!
Not beauty most enchants,
The sun that dazzles most doth throw
A blindness with his glance.

Thy raiment, no! Oh maiden, no,
This kindles not love's bliss,
The peacock's radiant splendors show
A charm as strong as this.

And not thy wit, not maiden, it,
Can touch the deeper heart,
Its arrows glance full oft askance,
Or strike to leave a smart.

One charm divine o'er all doth shine,
All hearts must own the same,
Oh maiden, let this charm be thine,
Sweet Nature is its name.

L.

[For the True Woman.

Luxury and Female Suffrage.

BY MRS. DAHLGREN.

One of the special evils produced by the luxurious habits of the American women, is the present demand for the ballot. This assertion may appear at first sight paradoxical, and we are at once asked: "How is it possible that women should desire to invade the masculine status, on account of an excess of effeminacy?" yet the facts are painfully these. The idle and expensive habits of our women, and their luxurious mode of living, makes marriage undesirable, if not almost impossible, to so large a class of men, that it gives us a relative proportion of unmarried women. These women, having in great part, no skilled labor which may properly compete with the mechanical training of men, to offer to the State, remain in a depressed and unhappy condition; unable to make suitable provision for themselves, and unprovided for by marriage, they are discontented in the unnatural condition thus forced upon them. With that unreasoning action so peculiarly the feminine attribute, they fail to perceive that Christian marriage is really what they need, and they illogically suppose that they require its very opposite, an entire emancipation, and liberty of equal political rights. They claim to assert individual effort, and imitate masculine strength, rather than look for happiness in the united action of correlative forces. Stimulated by this erroneous idea, they invade the domain of their opposites, according to the natural law, and demand the ballot, and if ever their point is granted they will inevitably garner the bitter knowledge, that to their present isolation will be added the tremendous pressure of antagonisms they have so persistently and willfully evoked.

We have apologists for luxury, who tell us that its insatiate demands supply employment and foster industry, and in this way the masses of a population are enabled to live and thrive, and that it even promotes population. This may to a certain extent be true in those countries where there is a laboring class which administers to the costly requirements of the luxurious. But this advantage cannot surely be claimed in the United States, where there are no special divisions of classes of men. On the contrary, habits of extravagance are especially dangerous in this country to the State, because, since every one may expect to present a similar appearance, a certain style of living soon becomes indispensable to all. Young men, who are already burdened with expensive habits, whose gratification require their best efforts, feel that they cannot meet the accepted standard if they assume the responsibilities of married life. They cannot marry, for they cannot maintain their place in society if they accept added burdens, and at the same time continue to keep up that appearance which custom demands. They remain single. The State suffers in her most vital interests, and the very source of a virtuous, God-fearing population is destroyed. Society becomes more and more corrupt with the steady increase of luxury. And women, vain sybarites, the chief promoters of the evil, become, in turn, its worst and most helpless victims. If anything could excuse a recurrence to the penal laws which were enacted in the reigns of Edward III., Edward IV. and Henry VIII., and especially intended to restrain excess of sumptuous apparel—*that crying sin of American women*—it would be found in the infinite mischief to virtue, arising out of the present habits of extravagance.

We do not believe in legislation to enforce moral reforms, but if such law-making has again to be resorted to, let us leave the old sumptuary laws re-enacted. We hold all similar laws to be essentially tyrannical, dangerous of application, liable to abuse, and calculated to destroy individual liberty; therefore, we object to legislation controlling individual action, even with regard to intemperance, believing that *religion*, and not *law*, must be the agent of reform in such cases. But what we desire here to say is, that intemperance may be equally well applied to gastronomic excess, or to extravagance in dress, as to unrestrained use of spirituous liquors. When 'tis seen that excessive luxury of apparel is directly detrimental to public virtue, that our young men are debauched, thousands of our women lured to their ruin, and Christian marriage seriously threatened as a consequence, we hope that our women will be brave enough to rouse themselves to meet the evil. Here, indeed, is a mission for our women worthy of heroic effort, and bearing directly on the well-being of the race. And how worse than needless this ruinous extravagance which after all only produces a meretricious effect, not needed by American women to enhance charms, the sweetest handiwork of nature. It is conceded that our women are beautiful beyond those of other nations; then, what an added shame not to cultivate simplicity of adornment! When God creates a nation of beautiful women, does He not give us this vantage-ground, and make it possible for us to teach the women of other countries that adventitious aids are not essential. What a sin then, to be the most wasteful, the most artificial, the most extravagant of all women! We are crowned with the choicest gifts of our Father's love, yet we are the prodigal children of that love; when shall we cease to squander this vast inheritance, and properly apply our gifts for the true elevation of our sex? The venerable Bishop of Orleans has recently called upon the women of France to swell the national subscription for the redemption of their territory captured by the Germans, by the contribution of their jewels. This episcopal letter is full of noble sentiments, and we cannot refrain from translating some passages. The thoughts it contains are instructive. Speaking of the women of France, the Bishop says: "The idea of delivering "France by voluntary gifts is theirs. It "originated in the hearts of Alsatian women, "but all French women will gladly receive "it. I ask of our women a portion of their "objects of luxury toward the liberation "of their country. I believe them capable "of thus utilizing for their country the "thousand useless objects which they pos-"sess. Is this presuming too far on their "nobility of soul? No, truly. Now is the "time to honor themselves by sacrificing "the luxury, which has so greatly contrib-"uted to produce our misfortunes on the "altar of patriotism. * * *
"Ah, if the fire of sacrifice is once illumined "in their generous natures, what heroic re-"nunciations for our country, what exam-"ples of spontaneous deprivation in which "all our women, wives, mothers, maidens, "may unite! What an influence upon pub-"lic manners, what an influence for the "regeneration of France. * * *
"How often have women shown their hero-"ism in history. In 1813 the Prussian "women converted their gold rings into "rings of iron, on which were engraved "the date of their country's misfor-"tunes; they are still treasured with "pride in their families. In 1863 the "Polish women imitated the great exam-"ple, and we beheld the nation in mourn-"ing. In 1865 the American woman collect-"ed millions, and, almost unaided, met the "wants of the wounded soldiers during their

"war. * * * Let us remember that it was not "the cross of gold, but the *cross of wood*, "which saved the world!"

And may we not fear that the great luxury prevailing throughout our country will lead to similar misfortunes to those which have afflicted unhappy France, or even bring us greater calamities?

Montesquieu observes, "that luxury is ex- "tremely proper for monarchies, and is also "necessary in despotic States, but is ruinous "to democracies." Blackstone considers it doubtful as to England, "how far private "luxury may be considered a public evil, and "as such cognizable by public law." We suppose he means, because the government of Britain is compounded of the monarchical and the constitutional form. As to a republic, simplicity of manners must be considered as *the foundation stone*—nor could we have so long withstood the wide-spread corruption which our luxurious habits have already engendered, except for the vast magnitude of area covered by the nation.

This immense extent of territory fills the land with frugal rural homes, and in these homes may at this moment be found the life of the nation. We look to these women to counteract the baleful agitation for female suffrage. They are occupied, and content—or if perchance care-worn and too heavily burdened, they see the men of their households bear ruder burdens still, which these women do not ask to share with the men, but rather to be let alone in their own domain. The demand for the ballot, is the clamor of discontent, and this discontent is one of the lesser evils induced by the boundless luxury of our city women. Their habits are imitated in all our smaller towns with wonderful success. It is a common remark now, that when young people marry, they wish to live at once in the same style as their fathers—not as their fathers commenced life, but to reap the harvest they have won without any preparation. Such households only reap and sow the whirlwind of destruction.

And yet, are these parents blameless who fostered such tastes and habits in their children? and this lead us to that chief sin of American mothers—*the senseless extravagance of children's apparel.* If the beauty of our women needs not such adornment to enhance it, how much less the angelic traits of infancy and early childhood, and the pleasing freshness of youth! And yet to such dangerous extent has this evil spread, that every fashionable folly is closely imitated and indulged in by children. The children of our wealthy citizens are trained with the tastes of a Lucullus, and very few are prepared for any career at all in life. The effeminacy of our city young men is a subject of common remark, and indeed of grave apprehension for those who reflect. Many parents undoubtedly prepare for their children a wretched future—for with us, however great wealth may be accumulated, no one family may hope for successive generations to possess any very exclusive advantage. Without a law of primogeniture for the protection of inherited estate, our descendants must soon fall back upon self-reliant effort in their turn. Can such effort be made by those who have never been taught self-denial? After all, the great sin of luxury consists in the terrible selfishness it inculcates. It makes self the idol, and steels the heart effectually against all the appeals of distressed humanity. It causes our women of fashion to eke out to the poor seamstress, who elaborately embroiders their costly garments *starvation pay.* Ah, if the horrid truth could only meet our eyes, how often would we shudderingly behold on these richly wrought robes the crimson brand of *blood-money.* But if our mortal ken fails to record, the pitying angels view it all, and yet over these the Omniscient Eye bends a sorrowing, an angry glance. He sees derided the great lesson taught by the Divine life on earth—the lesson of simplicity, self-denial, abnegation. Despite the immortal prototype, the deluge of luxury rolls over the earth, preparing a more fearful cataclysm than that first inundation which wiped out creation grown sinful.

[For the True Woman.

Adaptation.

BY MRS. DAHLGREN.

Shall ashes or roses the precious vase fill?
Or ashes or roses, t'is precious vase still,
Yet, let us place ashes in things of less worth,
And fill with sweet roses the choice urn of earth.

The question as regards woman suffrage is not, as so many seem to think, one of *capability*, so much as of *adaptability.* We ask, *Is it best*, ought woman to enter the political arena—is this the *proper direction*, and for the good of the greatest number, to be given to her talents? and not, Is woman capable of voting, of assuming added and heavier responsibilities? We may fill our precious vase with common clay, or we may fill it with flowers, typical of heaven's smiles. The porcelain clay of earth asks for gentle uses, and appeals to our sense of the fitness of things, and we lovingly place within its tinted, pleasing contour fragrant roses and meek-eyed violets—the first breathings of the gladsome spring. And our women, are they not this pocelain clay of earth? Such has *hitherto* been the sentiment of society in their regard, and Christianized man cheerfully accepts the ruder burdens of life, and leaves to her those labors which are better suited to her more delicate organism.

But the suffragist cannot understand the *æsthetic of the womanly.* Whenever a woman shows capacity to deal with facts, and the practical affairs of life, and proves by her so doing that she has strength of mind, they at once claim her strong-mindedness to be of their own type!! There are many women, widows and others, who are called upon to make brave, persistent and self-reliant effort; and they do so, gaining strength and finding consolation in the knowledge that this is the providence of God in their regard. Moral courage is essentially a woman's attribute, and we find many who exercise it in the highest degree.

These women do not, for all that, ape or emulate *manliness. The womanly* is their special glory and characteristic! These heroines of the moral world do not prove that women ought to vote, but rather the reverse, for they show conclusively by their actions that the ballot is not needed in order to enable them to secure their rights.

WHAT SOME OF OUR "FASHIONABLE GIRLS" ARE DOING.

The Suffragists who spend their time running over the country convening public meetings at which they may display their fancied oratorical powers, constantly aver that the ballot is needed in order to make our women less frivolous.

It is true that society has its spoiled children, *men* and women (why does not the ballot reform our beaux?) but here, at the National Capital, there exists much earnest effort, among even our fashionable people, to make the best use of time.

A lady friend of ours, whose social status is of the highest, and whose influence over our young ladies, for good, cannot be measured, has for the past *four years* held a reading class at her residence, with the sole object of cultivating literary taste, and inspiring her young friends with higher aims in life than the mere frivolities of fashion. *Every day* a choice circle of young ladies, who are well known to each other, meet at the house of this lady. But we prefer the simple directness of the words of a note we have received from her in answer to our request to give us some account of these re-unions. She says: "I hardly know how to write what you wish in reference to my reading class. If the *facts* are calculated to do good, you are welcome to them. It has now been in operation, for four winters. I do not remember the numbers exactly, for each was at liberty to bring any guest she might have. * * * * It is not usual for *all* to be here each day, as amusements or lessons interfere. The hour was originally from 9½ to 10½ A. M., every day. This winter it has been from 10 to 11. While I read aloud, the girls sewed—worsted work was forbidden, on account of distracting their attention, but occasionally it would slip in, as it neared Christmas, etc.

About six weeks ago, it occurred to me, as they could not always find proper work to bring, they might combine charity with instruction; and by paying a small sum, they were to be considered a society, each member being *bound* to sew on work for poor children *one hour* a week—oftener if they chose. The result has been, some three dozen articles of children's clothing neatly made, and the girls have already begun to have a feeling of pride in sewing *well.* I do not think there has been more than *one* day when the weather kept the whole class away. I do not remember the number of volumes read, but think it averages sixteen or twenty.

"They all express themselves as enjoying it, and I think their attendance in all weather is a good proof. The literary taste has been awakened, and I trust it may continue and that much good may come of it. My success shows me that our fashionable girls, as a class, *do care* for something more than the 'German' and the beaux."

We think that this little statement speaks for itself and must exonerate the daughters, of at least some of fortune's favorites, from the accusation of being frivolous.—Washington, D. C.

[For the "True Women."

A Noble Example.

BY MRS. LINCOLN PHELPS.

What can women do, besides housework, sewing, keeping boarding-houses, teaching, journalizing, writing books, etc.? There are other occupations now opening to the sex, as printing, telegraphs, photography, etc. The cry for official patronage, as clerks in the various departments at Washington, has been loud and persistent—not one in a hundred of the applicants have probably succeeded in securing places. Some fortunate daughters and mothers are now supporting helpless parents and children from salaries derived from this source. Let our government be praised that is has allowed southern families, once in affluence, to share in this benefit.

The Rev. Mr. Scott, of Baltimore, in his "House of Mercy," is devising great and liberal things for women in his printing office and book-bindery, with sewing machines, patent laundries, etc. All who contribute to this great charity may, feel assured that they are helping in a great and good cause.

But we are now to mention a noble example of enterprise and energy in a woman of our own city, who conducts business as an apothecary; has her degree as a *pharmacist*, and is recognized by our best physicians as worthy of public confidence. She is an importer of drugs and medicines, or purchases of wholesale dealers in the larger cities. She superintends her foreign correspondence, attends to her day-book and ledger, compounds medicines and teaches her clerks how to perform their duties. Her students are said to pass excellent examinations before the pharmaceutical board. In no case has there been known to have occurred at her store an accident or mistake in the making up of a prescription.

The woman is feminine in her tastes, has a high appreciation of the fine arts, and is herself accomplished in some of them; she is a poet, and is, by nature, a lover of romance. But the stern realities of life called her early to arouse her faculties to action, and to study how best to employ the talents which God had given her.

Her husband was educated in London as an apothecary and surgeon. He came to this country, and launched out with large business and hazardous speculations. He had, in 1840, commenced a small drug store, while his wife, fearing the result of his injudicious ventures, had learned to superintend. She studied carefully and thoughtfully the science of medicine as a pharmacist. Her business prospered, while that of her husband became a wreck.* About this time the principal of a seminary for young ladies was asked to receive, as secretary and business agent Dr. ——, who frankly related his misfortunes, saying that he was out of employment; his wife was succeeding in her "small way;" but he was not needed in her business, where he would be as the "fifth wheel to a coach."

He proved to be a thorough man of business with his English training; but after some years it was discovered that he spent money indiscretely in short, that he was a defaulter to a large amount.

His wife shielded him from the consequences of his delinquency. She pledged herself to make restitution as she might be able from the avails of her business. She had to do with a woman who was not unfeeling, and all was arranged according to her wishes. Nobly did Mrs. —— redeem her pledge, even insisting upon paying a large amount of *interest* which in years had accumulated, and which had not been demanded or wished for.

The husband became an invalid from infirmities prematurely brought on by an excitable temperament and regrets for the past He deeply felt that his life had not been such as *might have been.* Bnt his faithful wife nursed him with tenderness, and surrounded him with comforts and luxuries in his last sickness. He looked gratefully upon her who had been to him as a ministering spirit and a guardian angel, and prayed that she might be blessed for her kindness and forbearance. Nor were there wanting to him the ministrations of religion; the faith of his childhood came back to him and he departed trusting in the mercy of God, through the Saviour, for pardon and acceptance. We dare not give the name of this noble sister's for, like a true woman, she has sought to hide her trials and to shield from reproach the name of her husband. But we owe it to our sex to hold up her example and to show by facts that a woman can not only forgive the deepest injuries to her affections, but can even with a wounded heart conduct skillufllly a business which requires scientific skill united with great executive abilities.

May we not say of the subject of this "o'er true" sketch, in considering her whole life moral and intellectual, "Many women have done *virtuously*, but thou excellest them all."

* In this same store.

EIGHT MORE FEMALE DOCTORS.—At the commencement exercises of the New York Medical College for Women, eight young ladies graduated and received diplomas.

For the True Woman.

Woman's Province.

BY REV. R. T.

We cannot but think that woman's province is love. Her power lies in it far more than in strength of will or in the keenness of her temper. We have known the frown upon the husband's brow to be scattered like clouds after the rain, and pent-up wrath to melt away like wax before the fire, by a kiss from an affectionate wife.

It is the *right* of the good wife to love; and what can she not do, in most cases, when love is properly, prudently lavished! She can often make the crooked husband straight, in the best sense of that word; the rough one smooth, the intemperate one sober, the one accustomed to lounge about the stores and shops and taverns love his home so well that he would leave it only when duty called. But should the wife think it her *right* to hammer her husband into the shape that she desires to have him, look out for the sparks! They will be sure to fly.

If she meets temper with temper, instead of meeting it with love, she will drive her husband away from his own fireside to some place where he can escape her tongue, and make at least a cold and cheerless home where love would have made a little paradise.

The wife may even hold the reins, and guide the chariot almost as she will, if she manages them with such skill that the husband thinks he is driving. But if she thinks it her *right* to mount the box, and set him aside before the world, look out for the dust. If he is a man of the proper spirit, it will be sure to fly.

God intended the man to be the head of the household, and it is woman's *right* to occupy herself, and to help her husband to occupy, the place which the Creator has assigned to each.

A little boy sat in front of his father, and held the reins which controled a restive horse. Unbeknown to the boy, they passed around him, and were also in the father's hand. He saw occasion to pull one of them. With artless simplicity the child looked around, saying, "Father I thought I was driving, but I aint, am I?"

Let those who wish to drive think they are driving, so long as all goes right, but let those hold on to the rein into whose hands the Lord has placed them.

The Illinois State Suffrage Association, having secured the services of Susan B. Anthony, and other speakers, propose to hold conventions in every county in Illinois.

Religion is morality illuminated by the knowledge of God's law, vitalized by faith in his love, glowing with answering love to him, and alive in loving and self-sacrificing service to man.—*Prof. Harris.*

The True Woman.

EDITED BY MRS. CHARLOTTE E. McKAY.

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Baltimore, Md., May, 1872.

ALL new subscribers will receive the back numbers of THE TRUE WOMAN from January, 1872.

WE are encouraged by the promptness with which many of our old sbuscribers are sending in their subscriptions for 1872, and beg leave to remind those from whom we have not yet heard that the present number completes the first quarter of the second year, and that it is a matter of great importance to us to have the small sums due from subscribers sent in immediately.

IT is with sincere satisfaction that we note the action of the Massachusetts and Iowa Legislatures on the question of Woman Suffrage. Our readers will remember that the vote on the same question, a year ago, in the Massachusetts House, was a *tie*, and decided in the negative by the vote of Speaker Jewell. This year the bill is defeated by a vote of 136 to 77. In the Iowa Legislature the bill for submitting the question to the people passed the House but was defeated in the Senate—24 to 22. Massachusetts and Iowa having been considered by the Suffragists the States most advanced in their interests, we may reasonably conclude that this result shows a backward tendency for their cause. Our "Correspondence" gives a letter from a woman of high position in Iowa, whose name we would be glad to give if we had her permission, showing the light in which the best women of her State regard the movement. Also a letter from one of Maine's most distinguished daughters, which we believe to be a fair exponent of the views of the true women of that noble State. It is gratifying to see such names as S. M. Quincy, H. R. Claussen, and Goldwin Smith added to those of the honorable men who are willing to commit themselves to the maintenance of the right of women not to be dragged into public life, and degraded to the *rôle* of politicians. We commend to the special attention of our readers the "Digest of a decision in the Supreme Court of California" from our San Francisco correspondent.

Florence Nightingale.

I is a well-known custom of the advocates of woman suffrage, to claim as their own all women who have achieved eminence in any line of duty or activity. Accordingly, no name is more frequently on their lips in the list of women who desire the exercise of the suffrage, than that of Florence Nightingale. We are not aware that Miss Nightingale has expressed herself publicly on this subject, and cannot say that she is not in sympathy with the suffragists, but her methods and motives of action will be seen, by the following letter, to differ widely from theirs.

The women of this country owe more than they know to Florence Nightingale. Her work in the hospitals of Scutari furnished precedent and example for many during our late war, who, but for such precedent, might never have found courage to leave their own homes and firesides, and brave the hardships and perils of field and camp hospitals; and the spirit thus evoked, has more than any other agency, broken the bonds of prejudice and custom, in which woman was held, and opened to her numberless avenues of enterprise and industry, before unthought of. This letter, addrsssed originally to Lemuel Moss, D. D., Secretary of the U. S. Christian Commission, claims our careful consideration, and a portion of that reverence which we so freely accord to its author.

"LONDON, Sept. 13th, 1866.

"*My Dear Sir*:—I could not do what you ask me to do in your kind letter of July 12th, viz.: give you information about my own life; though if I could it would be to show how a woman of very ordinary ability has been led by God, by strange and unaccustomed paths, to do in His service what He did in her. And if I could tell you all, you would see how God has done all and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything; though, being naturally a very shy person, most of my life has been very distasteful to me.

"I have no peculiar gifts; and I can honestly assure any young lady that if she will but try to *walk* she will soon be able to *run* the appointed course! But then she must first learn to walk, and even when she runs she must run with patience. (Most people don't even try to walk.)

"But I would say to all young ladies who are called to any peculiar vocation, qualify youselves for it as a man does for his work. Don't think you can undertake it otherwise. A man of the greatest natural aptitudes does not fancy that he can be *e. g.* professor of Greek, unless he has studied Greek for years.

"And again, if you are called to do a man's work, don't exact a woman's privileges—the privileges of inaccuracy, of weakness, of the muddle-head. Submit yourselves to the rules of business as men do, by which alone you can make God's business succeed. For He has never said that He will give His success and His blessing to inefficiency, to sketchy and unnfinished work.

"It has happened to me more than once to be told by women, your countrywomen: 'Yes, but you had personal freedom!' Nothing can well be further from the truth. I question whether God has ever brought any one through more difficulties and contradictions than I have had. (But I imagine these exist less among you than among us, so I will say no more.)

"But to all women I would say, look upon your work, whether it be an accustomed or unaccustomed work, as upon a trust confided to you. This will keep you alike from discouragement and presumption, from idleness and from overtaxing of yourself. Where God leads the way, He has bound Himself to help you to go the way.

"I have now been nine years a prisoner to my room from illness, and overwhelmed with business. (Had I more faith, more of the faith I profess, I should not say overwhelmed; for it is all business sent me by God—and I am really thankful to Him, though my sorrows have been deep and many, that He still enables me to do His business.) This must be my excuse for not having answered your questions before.

"*Nothing*, with the approval of my own judgment, has been made public, or I would send it to you. I have a strong objection to sending my own likeness for the same reason. Some of the most valuable work the world has seen we know not who is the author of. We only know that God is the author of all. I do not urge this scruple upon others; but it is a deep-seated religious scruple in myself. I do not wish my name to remain, nor my likeness. That God alone should be remembered I wish.

"If I *could* really give the lesson of my life to my countrywomen and yours—indeed, I would fain look upon us as all one nation—the lesson of my mistakes, as well as of the rest, I would. But for this there is no time. I would only say work, work in silence at first, in silence for years. It will not be time wasted. Perhaps, in all your life, it will be the time you will afterward find to have been best spent. And it is very certain that without it you will be no worker; you will not produce one perfect work, but only a botch in the service of God.

"Pray, believe me, my dear sir, with great truth, ever your faithful servant.

FLORENCE NIGHTINGALE."

"Have you read Baker's *Sources of th Nile*, where he says he was more like a don

key than an explorer? That is much my case. I believe it that of all who have to do any unusual work. And I would especially guard young ladies from fancying themselves like lady superiors with an obsequious following of disciples, if they undertake great work. F. N."

[For the True Woman.

Lament of Maroncelli.

ONE OF THE COMPANIONS OF SIVLIO PELLICO, IMPRISONED WITH HIM BY THE AUSTRIANS IN THE SPEELBURG.

[*Translated from the Italian.*]

Spring-time golden, Spring-time golden,
Round my land thine arms are folden,
Here thy breathings ne'er are bolden,
Heart of pining prisoner.

April hours and merry May-time,
Oft I've greeted your bright day-time,
Now you never bring a gay-time,
To the pining prisoner.

'Neath these skies that tyrants sadden,
Loveliest nature cannot gladden,
Nor compose the thoughts that madden
Most the pining prisoner.

Long, how long the woe endureth,
When shall come the change that cureth;
When the day-dawn that endureth
Freedom to the prisoner?

Rise, oh day-dawn! Let me hear ye,
Mother, brother, sister, near me.
Then your loving tones will cheer me,
Me no more a prisoner.

Ah me! what vain thoughts are starting,
Hope's illusions through me darting,
Hopes! I've seen ye all departing,
Flatter not a prisoner! L.

DEFEAT OF WOMAN SUFFRAGE IN MASSACHUSETTS.—In the Massachusetts house of representatives a resolution providing for an amendment to the constitution to allow women to vote was defeated—yeas 77, nays 136.

The Hon. S. M. Quincy closed a short speech against it with the following words:

You cannot confer upon a good man or woman the right of suffrage without imposing at the same time the imperative duty of suffrage. It is all nonsense to say to these remonstrants, "Nobody wants you to vote if you don't choose;" on the contrary, everybody wants you to vote; you must vote unless you would see rogues triumph and honest men thrown overboard. For be assured that the enemy will bring up all *his* reserves. Every gambler, swindler, shoulder-hitter, and rough will bring his women to the polls. * * * * I think that I believe in the true rights of woman to a greater extent than some of those who advocate the suffrage. I believe in affording her every facility for engaging in every occupation of private life of which she can show herself capable. For this thing will soon regulate itself. If she is not a good doctor she will not get patients; if she is not a good lawyer she will not get clients; if she can't drive a horse-car, the companies will not employ her; while the success of any exceptional woman in either of these lines will not compel any other to follow in her footsteps. But of all women's rights, I consider that the most precious and inalienable, and the last to be taken from any woman against her will, is the right not to vote—the right to stand apart from the contest, and, unshaken by its excitement and its passions, to assist the man to hold fast to honor and to truth. I have endeavored to show that, by conferring upon all women the right to vote, because some few desire it, you take from tens of thousands their right not to vote, and drag them, against plea and remonstrance, into the mire of the political arena. This course my vote, for one, shall never sanction.

DEFEAT OF WOMAN SUFFRAGE IN IOWA.—In the Iowa State Senate the proposition to submit to the people an amendment for striking the word *male* out of the constitution was lost by a vote of 22 to 24. The subject was ably discussed in a speech by Hon. H. R. Claussen, who argued against it from three points, viz.:

1. The particular interest of females does not require female suffrage.
2. There is no natural right to female suffrage.
3. The same is against public welfare.

On the second point he says:

A natural right to vote cannot be proved. The assertion, that the power of the government is derived from the consent of the governed, is based upon the assumption that the State has its foundation in a social contract. But this theory of a social contract, which was defended with great eloquence by the French writer, J. J. Rousseau, and swayed the minds of many at the time of the Declaration of Independence, has since been thoroughly refuted by David Hume, Jeremias Bentham, John Craig, and many others, and is now entirely exploded. Where is such a contract, is it written or oral, and who have made the same? You cannot prove such a contract, it is a mere fiction—the offspring of the imagination of some book writers, but without any reality in fact.

As tax-payers, females cannot claim a vote, because not every tax-payer is and can be a voter. Many foreigners and minors are tax-payers but cannot be voters. The amendment under consideration, if adopted, would create about 220,000 voters, of which probably not 20,000 pay taxes. If you would add all the non-tax paying males, the majority of voters would be non-tax-payers, who would have the power, for instance, to vote a five per cent. railroad tax out of the pockets of the tax-payers. Is that natural, right? I can not see it.

THE Iowa *State Register*, in bewailing this "mistake" of the Senate, makes the following not overflattering comments on the wisdom of the parties who have been working the matter up in Iowa. "If they do these things in a green tree, what shall be done in a dry?"

We think one thing contributed more largely to the result which has come than all other things. Too many people have been brought here from abroad to work on the Legislature. The Iowa women would have done better alone, and would have been successful. The West is not such an overgrown and ill-taught child that it must have Eastern wisdom imported to make it go straight. And, again, we think even the Iowa women might have been more judicious. Opening a book of debits and credits, praising "the coming men," threatening all others, is not the best way in the world to drive and drum up votes.

Correspondence.

(From Maine.)

The *Woman's Journal* of March 19th, publishes a letter from Augusta, Me., on the subject of the late attempt in the Legislature to force upon women in this State the duty of suffrage. Miss Lucy Stone had previously argued the case before the judiciary committee, and by her pleasing address won a degree of consideration which would hardly have been given to her arguments, although she presented the case with unusual power. This no doubt had its influence, but would hardly be a subject for gratulation to the advocates of woman's suffrage, if they could know the measure would never have passed the Senate but for the certainty it would be defeated in the House. The House passed it without debate, as the quickest way of disposing of a question when there was no time for fair and just argument. At this the correspondent of the *Journal* is indignant. Such is the equity of her class. Surely it would have been unfair to the great majority of the women of Maine, to impose this great labor and responsibility without giving those who were to endure it the opportunity for protest, in case they were unwilling to assume it. The men who voted carelessly on this subject are not the true friends of woman. Some of them say openly, they favor suffrage because they hold that women is so inferior she does not deserve the high place she has hitherto occupied in masculine regard, and consider this would favor disenchantment. Others trusting blindly to the instincts that have always determined woman's condition, think the experiment had better be tried, and the question settled, without giving to man the disagreeable work of contending with the angry flood of talk that carries on the *raft* named "Woman's Suffrage" with its motley crew.

And there is a reluctance to oppose woman, even in her foolishness, which belongs to the dignity of the most manly men, and has often been used by the idle and unworthy of our sex, to the undoing of both. From this perhaps arises the greatest probability of success of the Suffrage movement. Our only hope is in ourselves. Is it not time that a decided effort be made by the true women of Maine—and in other States as well—by talking, by writing, by petitions, by influencing public sentiment in every way against this infringement of our rights, this invading our privileges. Let petitions be sent to the Legislatures next winter—signed only by women—and we may confidently hope that the majority enrolled against suffrage will be great enough to silence the voice of complaint. It is not safe to trust to apathy or accident, to decide this question for us. Dr. Johnson, had a pithy saying, that "a thing well talked about, is half done," and we are in danger from the din of words. *No real injury or disability under which woman as a class suffers, can be remedied by the franchise.* Amid all the prophecies of a better time coming, heard from the Suffragists, we have never known an argument, or a fact, that can controvert this statement. If one can be produced, we shall be glad to see it.

P. H. M.

(From Iowa)

You have doubtless learned through the public prints how close the vote of our Legislature was on the question of submitting to the people the franchise for women. This, I am certain, was not a test of its merits in the minds of the Senators voting. Half of those voting in the affirmative oppose it altogether. They were willing to have it go to the people believing most surely it would be lost and so set at rest. For myself, I was glad it was put off for four years, believing in that time the friends of the measure, headed by their unwomanly canvassers, will kill it themselves. It is not nearly as popular now in this State as two years ago.

Woman Suffrage in California.

We are indebted to a member of the California bar, for the following valuable digest of a decision, touching the claims of women under the 14th and 15th amendments :

SUPREME COURT, CALIFORNIA. }
JANUARY TERM, 1872. }

Van Valkonburg vs. Brown. Opinion by Wallace, Ch. J., full Court concurring.

Plaintiff, a female, applied for writ of mandamus to compel defendent, county clerk, to enroll her as a voter, and appeals from judgment refusing writ. She has all the qualifications of a voter, but that of sex. She is not a voter under the Constitution and laws of California. She claims the right of suffrage by virtue of Sec. 1, 14th Amendment to the Constitution, viz:

"ART. 14, SEC. 1. All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Plaintiff is a citizen of the United States and of this State. She did not become so by the above cited section. It might as well be said that she became free by the 13th Amendment. The 14th was made to give citizenship to those formerly slaves and their descendants. The 13th, though freeing slaves, had left them under an insuperable bar as to citizenship. To remedy this the 14th was passed.

2. However plaintiff became a citizen, her privileges and immunities, as such cannot be abridged by State laws.

3. Do these privileges and immunities include the elective franchise? The articles of confederation provided "that the free inhabitants of each of these States shall be entitled to all privileges and immunities of free citizens of the several States, and the people of each State shall, in every other, enjoy all the privileges of trade and commerce, subject to the same duties, impositions and restrictions as the inhabitants thereof respectfully, etc." (Art. 4.) The term "privileges and immunities," was therefore not a new one when the Constitution declared that "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

SEC. 2, Art. 4. The words had a settled meaning; they comprehended the enjoyment of life and liberty, the rights of property, of protection, of suing and defending, of having the benefit of the writ of *habeas corpus* and of exemption from heavier taxes or impositions than were borne by other persons under like conditions.

The Constitution went into operation in 1789. In 1797, the meaning of the phrase in question was passed upon by the General court of Maryland. The court said: "It is agreed it does not mean the right of election, the right of holding office, the right of being elected. The court are of opinion it means, that the citizens of all the States shall have the peculiar advantage of acquiring and holding real as well as personal property, and that such property shall be protected and secured by the laws of the State, in the same manner as the property of the citizens of the State is protected, etc." (Campbell vs. Morris, 3 Harr. and Mc H., 554.)

The term had been in the Constitution for nearly eighty years before the Fourteenth Amendment, and had never been supposed to include the right of suffrage. It was never thought that a citizen of one State, upon his removal to another, might vote there because he could in in the former. Citizens of the United States resident in Virginia could not vote there unless freeholders. So in Massachusetts, unless owners of a certain amount of personalty. In New York and North Carolina the elective franchise was given to negroes, who were neither citizens nor able to become such; in Wisconsin and Michigan to Indians. In Indiana, Illinois, Minnesota and other States, unnaturalized foreigners were allowed to vote, as in the North-western Territory unnaturalized French and Canadians had been.

From our earliest history State laws have regulated the privilege of voting without its being supposed that they interfered with the privilege of those excluded as citizens. Judge Mills, of the Court of Appeals of Kentucky, well said: "The mistake on the subject arises from not attending to a sensible distinction between political and civil rights. * * * * * A State may deny all her political rights to an individual, and yet he may be a citizen. The rights of office and suffrage are political purely, and are denied by some or all the States to part of their population, who are still citizens. A citizen, then, is one who owes the Government allegiance, service and money by way of taxation, and to whom the Government in turn grants and guarantees liberty of person and of conscience; the right of acquiring and possessing property; of marriage and the social relations; of suit and defense, and security in person, estate and reputation. These, with some others which might be enumerated, being guaranteed and secured by Government, constitutes a citizen. To aliens we extend that privilege by courtesy; to others we secure them, to male as well as female, to the infant as well as to the person of hoary hairs." (I Litt. R., 342.)

4. The second section of the Fourteenth Amendment as far as it touches this matter is as follows:

"SEC. 2. Representatives shall be appointed among the several States according to their respective numbers. But when the right to vote * * * * * is denied to any of the male inhabitants of such State, being twenty-one years of age and citizens of the United States, * * * * the basis of representation therein shall be reduced * * * * etc."

If the 1st section had taken away the power of a state to deny the right of suffrage to citizens of the United States, a State law to that end would be void. But the 2d section provides that such an act, so far from being void, shall give a new basis of aportionment. Such result could not come from an act which had just been forbidden.

If under the 14th amendment the right of suffrage could not be denied to a citizen on any ground, nothing would be left for the 15th to operate upon. The latter took away the power of a State to discriminate against citizens of the United States, on account of race, color, or previous condition of servitude, but the right of exclusion from the elective franchise upon all other grounds, including that of sex, remains. Judgment affirmed.

Woman Suffrage Combated---Lecture by Mrs. Sarah Lanman Hopper.

We think it is a matter of great regret that the lecture by Mrs. Sarah Lanman Hopper upon the Woman question, on Tuesday evening last, was considerably interfered with by the inclemency of the weather, so that a limited audience listened to what was really a fine production. Mrs. Hopper has evidently given the subject much thought, being thoroughly conversant with it in all its phases. The lecture was not a tiresome arrangement of a mere argument, but rather a logical and serious animadversion upon all matters pertaining to political freedom for women with the reasons assigned by the female sex for desiring the ballot. The lecture was very interesting in description of matters and things connected with the subject; it was strongly written and contained many eloquent and beautiful passages, while its entire design was a patriotic plea for our family institutions and home affections, in opposition to that spirit of license which is too surely tending to undermine society and sap the very foundations of our government. The lecturer denounced rationalism, communism, free love, and infidelity, which were the legitimate offspring of that restlessness which seems to pervade the people and which must be combated by steady and well-balanced minds, or the rising generation will witness another social and political revolution, such as devastated France in the Reign of Terror. Mrs. Hopper's lecture suggested food for thought for statesmen and thinkers who realize the great social and political evils which precede, as Mrs. Hopper claims, a great upheaval which will shake our country to its very foundations.—*Washington Sunday Gazette.*

A CONTRIBUTION from "Patty Pansey" will appear in our next number.

DR. HALLARD, in "Gold Foil," says: "We hear much of 'Woman's Rights' from the lips of women who have a taste for public life; and they make those prosylites from among those who are exercised by a similar ambition. * * * * *

"Abstractly a woman has a right to be and to do what she pleases; but the question is not one of *right* and *knowledge;* it is a question of *duty*. I believe it is the right and privilege of woman to remain in private life. It is not the right of man to shrink from public responsibility—it is laid upon him."

[For the True Woman.

The Communists and Woman Suffragists.

A prominent champion of Woman Suffrage; a popular lecturer and journalist, who has recently visited the *community* at Oneida, N. Y., publishes a glowing account of its prosperity and happiness. Though he says he differs from their *theories*, he represents the communists as pure-minded, and living beautiful lives. What are the theories which produce such results? We take them from the article which is sent forth to enlighten and improve mankind.

1. They believe in a community of property.

2. They hold that the community has the right to control parentage, and to select and combine the parents of the next generation of the human race, as in rearing the domestic animals.

3. They reject the whole theory of affinities in love and marriage.

4. They forbid all exclusive ownership on property, or wife, or child.

While the writer from whom we extract these theories disclaims belief in them, he expresses wonder at seeing them result so beneficially to human nature. How many will read his well-written article and drink in the poison so artfully concealed in the sugar-coated praise! "Get thee behind me, Satan." A. L. P.

How to be a True Woman.

Do you, reader, wish to carry out God's idea of what woman ought to be, to enjoy your highest rights, to fulfill your noble destiny, to win the admiration, not the jealousy, of man, to be approved and accepted of Christ? Then you must live the lovely life of a true woman, overcoming evil by good, seeking not in any selfish way to be great, but proving yourself to be great by unselfishness, meekness, gentleness and faithfulness.

Be it yours, by the nobility of your character, to show that you cannot be man's slave; by the diligent culture of your mind to prove that you cannot be meant merely to amuse by the good use you make of the power God has given, and by loving submission to those you are bound to obey—to testify that you are not man's inferior, but his equal, ordained to move in different spheres, to manifest distinctive qualities, but *one* in all that is essential and eternal, and with him reflecting Christ, who is alone perfect man, embodying in Himself what is brave and great in the man, and gentle and loving in the woman, "in whom there is neither male or female."

Would we live thoughtfully and lovingly, we must do what Mary did, "sit at the feet of Jesus;" like the Virgin Mother, we must reverently submit to His loving rule; as the Syro-Phœnician woman, have perfect confidence in His love, even though He seem to hide Himself from us; like the penitent, forgiven women, for His dear sake offer our precious gifs; and, as the women who were "last at the cross and first at the grave," we must win for ourselves the noble distinction of suffering with Jesus and watching and waiting for His glorious revelation from heaven. Living thus, our lives will not be lonely or dreary, vain or useless; we shall possess the Divine right, because we have the Divine power to bless and save.—*Thoughts for the Inner Life.*

THE TRUE WOMAN, for April, is on our table, and it abounds with able and interesting articles, as have all its former numbers. That from the pen of Mrs. Admiral Dahlgren, on the subject of false-reasoning sophistry is peculiarly able and beautiful. Now, that the "men-women" are thrown aback by the recent vote in our Senate, the friends of established order and God-approved morals can afford to labor a little for the promotion of the same—to the end that the "fast" ones may find harder climbing in their "new advance."—*Des Moines Leader.*

Physiology a Study for Women.

From the opening lecture in the Ladies' Course on Physiology, at the University of Edinburgh, by Professor Bennet:

I have long formed an opinion that physiology, besides being essential to the medical student, should be introduced as an elementary subject of education in all our schools, should be taught to all classes of society. It is an ascertained fact that 100,000 individuals perish annually in this country from causes which are easily preventible, and that a large amount of misery is caused by an ignorance of the laws of health. Women, in all classes and degrees of society, have more to do with the preservation and duration of human life, even, than men. It has been argued that, inasmuch as even the brutes know instinctively how to take care of their young, so must women be able to do the same. But the human infant is the most helpless of creatures, and nothing is more lamentable than to witness the anxieties and agony of the young mother as how she should manage her first-born. In no system of education are women taught the structure and requirements of the offspring which will be committed to their charge; and certainly, no error can be greater than to suppose that the senses and instincts are sufficient for teaching man as to his physical, vital and intellectual wants. The enormous loss of life among infants has struck all who have paid attention to the subject, and there can be no question that this is mainly owing to neglect, want of proper food or clothing, or cleanliness or fresh air, and other preventible causes. Dr. Lankester tells us, when ably writing on this topic, that, as coroner for Central Middlesex, he holds one hundred inquests annually on children found suffocated in bed by the side of their mothers, and he calculates that in this way 3,000 infants are destroyed annually in Great Britain alone, attributable, in nine cases out of ten, to the gross ignorance of those mothers of the laws which govern the life of the child. But women are the wives and regulators of the domestic households. They also constitute the great mass of our domestic servants. On them depends the proper ventilation of the rooms, and especially the sleeping rooms, in which all mankind, on an average, spend one-third of their lives. Children are too often shut up all day in crowded nurseries, and, when ill, are subjected to numerous absurd remedies before medical assistance is sent for. Their clothing is often useless or neglected, the dictations of fashion rather than of comfort and warmth being too frequently attended to. The cleanliness of the house also depends on women, and the removal of organic matter from furniture and linen, the decomposition of which is so productive of disease. Further, the proper choice and preparation of food are entrusted to them. All these are physiological subjects, the ignorance of which in women leads to the intemperance and brutality of the men, from which originate half the vice and crimes known to our police offices and courts of justice. Additional arguments for the study of physiology by women may be derived from the consideration of—(1) the effects of fashionable clothing—the tight lacing, naked shoulders, thin shoes, high-heeled boots—often subversive of health; (2) the great object of marriage—the production of healthy offspring—and all the foresight, care and provision required, but too often neglected, through ignorance, to the danger both of mother and child; (3) the proper employment of women, which should be regulated with regard to their conformation and constitutions; and (4) nursing the sick, which is one of the most holy occupations of women, and which would be much more intelligently done if they possessed physiological knowledge. Hence women in all ranks of society should have physiology taught to them. It should be an essential subject in their primary, secondary and higher schools. So strong are my convictions on this subject that I esteem it a special duty to lecture on physiology to women, and whenever I have done so, I have found them most attentive and interested in the subject.

Babyana.

Little Annie's grandmother, after a long and painful sickness, had departed this life. During her sickness her false teeth, proving troublesome, had been removed and carefully laid away in a box in the upper bureau drawer. One day, as the mother was looking over the drawer, Annie having pushed her chair to the bureau, busied herself likewise. Presently the deft little fingers uncovered the abovementioned box. Dropping the cover with a start, and instantly striking the pose of a miniature tragedy queen, with blue eyes and plump arms turned upward, she exclaimed: "There, mother! grandma's gone to heaven without her teeth."

The same little woman had one day taken her stand on a chair by the table at which her aunt, by the help of her best clothes, was making an elaborate toilet for an evening party. After watching with intense interest and admiration the beautifying process, when all was finished she exclaimed with an immensely patronizing air: "O, aunt C.! how nice you would look if you only had a pretty face!"

Little Georgie's mother had been absent several weeks. Georgie wished to write to her, and borrowing papa's pencil, with a large sheet of paper laid on a chair, produced, after much rumination, the following epistle:

"Dear ma:—I want to see you. I took a walk this morning. I saw a drunken man; he fell down.

Your affectionate son, GEORGE.

"P. S.—And could'nt get up."

The editor of this paper, lately going to visit a friend in Washington, kissed the little children at the door and was immediately shown to her room. While occupied for a few moments in laying off her traveling garments, sweet little Ulla, standing by her mother's side in the library, looked up, and with a wistful face propounded this question: "Mamma, please tell me what relation Mrs. M. is to us. *Is she one of our first parents?*"

WOMAN'S RIGHTS IN VIRGINIA.—The first woman's rights meeting in Alexandria was held last Saturday night in the U. S. District Court room. About one hundred and fifty persons were assembled, among whom were five lady residents of the city, two other ladies present having come from abroad. Petitions were circulated for signatures, Judge Underwood signing first, Col. W. A Stewart second, and they were followed by a number of young men, who, however, signed fictitious names. Judge Underwood said that he had just read that the Senate of the State of Maine had passed a bill granting females the right to vote, and that "the thing was spreading," but was suddenly cut short in his remarks—that is, if he intended to continue them—by a loud and general laugh at Mr. E. E. Downham's interjection, "And so's the small pox!"

THE GALAXY for April has two very clever articles bearing on certain phases of the woman question:

1st.—*Very Narrow Indeed:* Relating the escape of an unsophisticated young girl from the meshes of a free-lover, met at a summer watering place. The *naïervete* of the girl in supposing that "people became engaged at the moment they had mutually confessed their love—her horror at his cool announcement that he had just left his wife in New York—the disgust of the free-lover at the use of the conventional word 'engaged,' as if one had made a bargain that he was bound to consummate before witnesses at a fixed time," and his hatred of such business-like ways in the grand passion. With the cheerful acceptation of the same word by the true-lover, and his willingness "to have the bargain consummated before witnesses at a fixed time," are the most striking points in the story, and well drawn.

2d.—*Woman and Journalism:* A very clear and just analysis of the capacities of woman as adapted to journalism, what she may hope to do with culture and training, and fixing certain limits beyond which her physical powers will probably not permit her to go; for example, conducting and writing leaders for a great daily. With such limitations the writer sees a wide field of promise open to her sex in the line of journalism.

A MAN'S enemies, we are told, shall be those of his own household.

It is a notablefact in military history that the most insignificant aid from within the beleagured citadel is often more effective in bringing the siege to a successful close than all the most labored and scientific attacks by sap and mine, trench and escalade from without. In the agitation of the great woman-suffrage refrom no argument naturally can be more cogent, no illustrations more apt and forcible on the (measurably) masculine side of the question, than those furnished by women themselves; and in going about to do our neighbor—individually or by classes—a kindness, it is of the least importance to know clearly what he thinks about it, and in what spirit he is likely to receive the benefaction. * * * * The unobtrusive and passive, but unyielding, opposition of a large majority of women, has been one of the most insurmountable difficulties yet thrown in the way of the new movement. * * * * Practically, it seems clear that men mean no unjust or unkind discrimination in legislation against women, but are as much concerned for them as they can be for themselves; and many of the very provisions most insisted on as illustrating such tendency are, rightly read, the best proof of their far-seeing desire to protect woman against her own weaknesses. Practically, then, women would find the exercise of the suffrage, with its attendant responsibilities, onerous and distracting—a troublesome duty and imposition, not a privilege. —*Galaxy.*

WOMAN is the title of a journal just started in England, edited by Amelia Lewis, devoted to the social, educational and domestic interests of women.

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